

# COMMUNITY SERVICE NEWS

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VOLUME III

NOVEMBER - DECEMBER, 1945

NUMBER 5

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*Issued bimonthly by Community Service, Inc., Yellow Springs, O., \$1.25 per year,  
2 years \$2. \$1 each for five or more subscriptions to same address. 25¢ per copy.*

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## COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding four years have reinforced this opinion. Correspondence and requests for help have increased markedly, the membership has grown steadily, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give.

The areas in which Community Service is working at present include: conducting research in small community occupations and industries and in methods of developing a balanced economic life in communities; providing correspondence courses, speakers, conferences, news and information on community problems; planning a community travelers exchange, to aid in the interchange of experience among community-minded people, and to provide a directory of community projects worth visiting. Community Service issues the following publications:

THE SMALL COMMUNITY, by Arthur E. Morgan (Harpers, 1942, 312 pp., \$3. Paper bound, \$1.50).

DIRECTORY OF NATIONAL ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 1943, 40 pp., 25 cents. Entries for over 200 organizations, classified under health, government, etc.

THE SMALL COMMUNITY AS THE BIRTHPLACE OF ENDURING PEACE, address by Arthur E. Morgan, 15 cents.

A BUSINESS OF MY OWN, BY ARTHUR E. MORGAN, 75 cents.

COMMUNITY IN CLOVER, by Landrum Bolling, reprinted from *Mountain Life and Work*, 5 cents. Describes the growth of a Swiss community in Tennessee.

THE PEOPLE'S COLLEGE: LEADERSHIP OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10 cents.

COMMUNITY SERVICE NEWS, bimonthly, \$1.25 a year, 2 years \$2.00.

THE COMMUNITY (Personal Growth Leaflet No. 80 of the series published by the National Education Association). Free.

Information leaflet and literature list. Free.

## THE PHILOSOPHY OF COMMUNITY

### "NATURAL LAW" AND "HUMAN RIGHTS" IN THE COMMUNITY

The fine statement of suggested methods for application of a land policy by Ligutti, Landis, and Davidson, reproduced in this issue, is preceded by a statement of philosophy and belief. In this is an expression, a favorite theme of one of the authors, which in the opinion of this writer detracts from the value of the whole. It is: "No law or contract is superior to natural law. A fundamental human right is not to be denied or rendered ineffective by any legal ordinances, apparent previous rights or obligations." The writer hopes that a discussion of this declaration will not be considered unfriendly by its author, or by the seventy-five churchmen and community leaders, Protestant, Catholic, and Jewish, who signed it.

One difficulty with the doctrine just quoted is that in the field of human relations there are few, if any, accepted criteria as to what is "natural law," or as to what are "fundamental human rights." The Communist party, for instance, believes it has full knowledge of natural social laws, and that they are so clearly determined that it is justified in suppressing any questioning of fundamental Communist doctrine. A church which believes it is in possession of natural social law by revelation, and therefore is in a position to decide when civil law is and is not to be obeyed, is on dangerous ground. Japanese Shintoism, Mohammedanism, and Nazism hold doctrines similar to that quoted. A devout follower of any of them in his own mind is in a unique position, differing from the followers of any other, in that, while *the other* doctrines are mistaken and spurious, *his* is the very truth. In each of these and other religious followings there is effort to so indoctrinate children with this feeling of absolute assurance that to question it will seem "unnatural," abhorrent, or even uninteresting.

In the field of human relations the doctrine of "natural law" and of "fundamental human rights" as superior to human judgment gives us an unjustified sense of assurance which is a perennial cause of war between nations, and of strife within communities. The old-line diplomat, the military man, the real estate speculator, and self-seeking men generally, justify their courses on the basis of natural law: "Self-preservation is the first law of nature." One has to deny such a "natural law" and "fundamental human right" in order to practice the doctrine: "Whatsoever ye would that men should do to you, do ye even so to them."

Belief in "natural law" and in "fundamental human rights" gives a sense of emotional assurance and philosophical justification to both sides in every human conflict. Each contestant feels that he is acting, not on his own personal, fallible judgment, or on the traditional, fallible judgment of an institution, but according to an immutable, universal, "natural law." As men come to realize that their actions are based, not on immutable "natural laws" of society, but upon human fallible judgment, whether of individuals or of institutions, there will

arise tolerant understanding of the fallibility of other men and institutions, and a sense of responsibility for questioning and understanding their own judgment.

The terms "natural rights" and "fundamental human rights" are traditional expressions to which we have great emotional attachment, but which have greatly different meanings to different people. As David Ritchie comments in his *Natural Rights*: "The theory of natural rights is used by Anarchists to condemn the existing inequalities of social conditions, and by Conservatives to check attempts on the part of governments to remedy these inequalities. . . . The words 'nature' and 'natural' are constantly bandied about in controversy as if they settled quarrels, whereas they only provoke them by their ambiguity. Slavery has been condemned as an 'unnatural' institution; and has been defended on the ground of the 'natural' inferiority of some races to others. The equality of the sexes is asserted and denied on the ground of 'nature.'"

In reality a *right* is "one man's capacity of influencing the acts of another, by means, not of his own strength, but of the opinion or the force of society." Among the greatest of human achievements is the development of recognized relationships which we call rights, but we do well to recognize their human origin and their fallible character. The stronger and more deep-seated the opinion or the feeling of society, the more firmly are the rights established. Such opinion or feeling may be founded on direct experience, or on long-continued propaganda such as the Japanese "right" to rule the earth because they are descended from heaven.

It is one thing to try constantly to correct and to improve the codes and attitudes of society by which "rights" are created and maintained. If, however, we assume that "natural rights" exist independently of social attitudes, and that, knowing these "natural rights" we are above legislation, then we take the position of rebel, anarchist, or dictator. Not that rebellion is necessarily bad. The "right of rebellion" is founded on the deep-seated feeling of men that the governments under which they live are imperfect, and that effort to remove such imperfection is socially wholesome. Yet the man who feels compelled to be a social rebel and to deny the authority of the state on some issue, as the conscientious objector who refuses to register for the draft, can have either a wholesome or a harmful philosophy. If he recognizes that he is acting on his sincere, but fallible judgment, against the prevailing but fallible judgment of society, he will be on sounder ground than if he feels he is standing for an absolute "natural law" or "fundamental human right." He will be more inclined to act with humility and open-mindedness, if nonetheless firmly, and to have sympathetic understanding of the fallibility of government. Humility and open-mindedness are good equipment for achieving unity.

Honest social rebellion would be looked upon as less heinous, and fallible government would be worked with more understandingly and with less bitterness, if the conflict were recognized as between fallible judgments, and not as between concepts of absolute "natural law" or "fundamental human rights."

This question has great practical importance in the field of community relations. Any tolerance which appears along with a conviction that we have the sure truth while others are in error may be but a temporary strategy, useful under the particular circumstances. The Communist calls loudly for tolerance in America because he is in a minority and needs protection. He denounces it in Russia where he has power. Some religious groups eliminate others when they are in power, but call for tolerance when they are not. The compulsion of the Communist is but righteous zeal to save men from an evil organization of capitalist society. Is not the compulsion of the orthodox churchman but a holy zeal to save men's souls from eternal fire?

In many undertakings for community cooperation there remains in the background a mental reservation and intolerance on the part of those who are absolutely certain they are right, but who at present find it tactful to co-operate. One of the reasons why Communist proposals for "united front" action are viewed with suspicion is the feeling that the Communist, assured that he has the final truth, is only co-operating as a matter of strategy while he plays for the time when tolerance no longer will be a virtue to him. Communists are not the only group toward whom this suspicion is felt.

There is no real tolerance except that based on a recognition that all human knowledge is tentative and fallible. When we realize that we are searchers together in the dim morning twilight of life, that no man and no institution has an infallible key to the truth, then we can have true compassion and sympathy, and mutual respect and regard. Only then can we be truly one.

Co-operation in the community often is highly desirable even under such limitations as we have discussed, because as men work side by side for common ends they tend to become convinced of their common humanity, which conviction may gradually become too strong a bond to be broken by the claims of any absolute philosophy. Yet while we co-operate in practical matters it is well that we do not evade the underlying issues, but try to clarify our philosophy. For a long period Jew and Gentile practiced toleration and co-operation in Germany; yet under the surface with each group there survived dogmatic philosophies of "natural laws" and of "fundamental rights" which finally led to tragedy.

Because the community is the seedbed of society, the beliefs and attitudes which prevail there will tend to become those of society at large. While there exist in any community organizations of people who believe they have the ultimate truth, and for whom the problem is not to inquire but to remain immune from influence while they persuade others, apparent unity will be superficial. It would be unfortunate if the growing movement to encourage community life should be cumbered by this philosophic incubus which for so long has been a major source of disunity and strife. Sympathetic recognition in the community of the fallibility of all human beliefs and codes will lead to mutual open-minded inquiry and to gradually increasing unity and good will.

—ARTHUR E. MORGAN

## COMMUNITY AND SOLITUDE

"All the really good ideas I ever had came to me while I was milking a cow."  
—G. Wood

Small community life of itself does not necessarily spell peace or poise. It may be cluttered and hurried unless poise and a sense of proportion are deliberately achieved. Most great intellectual and spiritual leaders spent much of their time in solitude. Leadership on a humbler plane has the same need. Hurried or crowded living seldom is deep living.

The Quakers formerly put great emphasis on periods of quiet and reflection. In England there was fifty times as much probability of a Quaker becoming a member of the Royal Society (a recognition of creative thinking in the scientific field) as of a non-Quaker. For four centuries the Hutterites have lived in great intimacy, the entire community eating together and having all things in common. Yet in all that period no great thinker or leader has emerged among them. The same is true of the century of the Amana community.

The habit in many village high schools of crowding the days and weeks with social and athletic events, leaving no time for leisure and contemplation, is a sure way to mediocrity. The craving for quiet and solitude is killed. Douglas Fairbanks once told the writer that his greatest fear was to be by himself, that even half an hour of his own company was unendurable.

Community should provide a favorable environment for the optimum development of personality. It should not so infringe on personality as to thwart or distort its reasonable development. Persons who prefer to spend much time by themselves should not be considered antisocial. Spinoza in his attic made a greater contribution to life and to community than the busiest mayor of the town.

—ARTHUR E. MORGAN

"As I have sojourned among members of primitive racial stocks in several parts of the world, I have been deeply impressed with their fine personalities, and strong characters. I have never felt the slightest fear in being among them; I have never felt that my trust in them was misplaced. As soon as they had learned that I was visiting them in their interest, their kindness and devotion was very remarkable. Fundamentally they are spiritual and have a devout reverence for an all-powerful, all-pervading power which not only protects and provides for them, but accepts them as part of that great encompassing soul if they obey Nature's laws."—From *Nutrition and Physical Degeneration*, Weston A. Price, Paul B. Heber, Inc. (Medical Book Department of Harpers) New York, 1939, Page 419.

"What the (front-line) soldier on leave at home misses more than anything else is the community spirit of the battlefield. He no longer feels that he belongs to some great brotherhood motivated by a common purpose."—Jack Belden, in *Still Time to Die*.

## THE GLORY HAS DEPARTED

There is almost no institution in America which so combines the values of communism and those of democracy as does our public school system. Its services are supplied at public expense to all members of the community alike, whether or not they can pay for them. The only infringement on democracy is the element of compulsion. Children must attend school, and parents must send them, whether they will or not. When the American common school was established, its founders believed it would do away with prisons and poorhouses, and bring about a good society.

Yet somehow the glory has faded from this great institution of the people. We are reminded of this by a letter from a noncommissioned army officer, reproduced in the *Nature Guide News Letter* for March 1945. After discussing his experiences in Alaska and Europe he writes: "The only thing I plan *not* to do is to return to classroom teaching in the elementary school. My interest lies somewhere in Recreation, Nature, and Democratic living."

In all the world there ought not to be a better place to work for and with "Recreation, Nature, and Democratic living" than in elementary education. Yet this letter is almost typical. Very few of our young men and women who crave social pioneering look for it in the field of education. Their own school experience has disillusioned them.

Three incidents in our own family illustrate the educational situation. A boy of ten was studying his geography lesson, dealing with Brazil. His father, having recently talked to a traveler from Brazil, began to tell him some interesting incidents. Shortly the boy interrupted, "That is interesting, Dad, but I must get my geography lesson, and what I know doesn't count unless it is on this page." Another boy was absorbed in watching a daddy longlegs. Finally he tore himself away and said dejectedly, "Darn it, I've got to go and get my biology lesson." We have just been watching a five-year old and his avidity to learn. An electrician was wiring a room. The job may have cost a dollar or two more because the boy was in the way. He had to see just what was done at every step. At another time a telephone line gang was setting a pole. The boy and his pal were in on that no less intently. The gang foreman was obliging in answering questions; and the boys came home eager to tell in detail of their newly found information. This boy dislikes nursery school. The other *children* are all right, but the school itself so interferes with the terribly important matter of finding out about things.

The five-year-old eagerly seeks teaching. All day long we hear, "Why, why, why?" Yet we know that in a few years, if he follows the American pattern, that eagerness will be largely stifled. School will be a bore to him as it is to his teachers.

Two recent incidents illustrate how education took place in the old-time community. In a little woodworking factory in an Ohio village an eight-year-old boy was around underfoot. But grandfather, who ran the factory, did not mind. The boy had a little wagon, and was trying to back it up to the loading platform in the manner of the big trucks, and grandfather stopped for a moment to give

him a pointer. In a Manitoba village shop making beekeepers' supplies we saw the same process. A couple of children were about the place, accepted as part of nature. In each case these children saw human relations. They saw bargains being made and kept. They were absorbing standards of craftsmanship, of mutual tolerance, of co-operation. The basic cultural inheritance was being transmitted to them.

In many of our small communities it still is possible to recapture this process of natural education. If natural interest were not killed, a minor part of the time now spent would be enough to teach our children all they now get of these formal elements of education which must come from books and professional teachers. It is even conceivable that school as a prison house might disappear. The teacher cannot do this alone. The community must be with him. Community Service would be glad to introduce pioneer teachers to pioneer communities. There must be a few of each in America. Let a few communities show the way, and our country might see the light and revolt from the atrocity we are now committing upon childhood and upon teachers whose spirits are alive.

The whole problem of compulsory schooling might come under examination. At the age of ten or twelve the writer made one of the greatest discoveries of his life. It was that when he was moved by an inner desire, when his whole being co-operated in an undertaking, the achievement of self-control or of any other end was far greater than when reliance was placed on external compulsion. He wondered why his teachers had not discovered that principle. Can democracy actually exist and thrive except as parents, teachers and society discover this principle and live by it? Is not this a root principle of democracy and of community?

—ARTHUR E. MORGAN

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#### A MECHANISTIC OR A HUMAN SOCIETY

"I would describe democracy as the harmonious functioning of an infinite variety of human persons possessed of an infinite variety of gifts, welded into a community by the opportunities afforded to each person to express and develop his or her soul in wholesome and socially beneficial labour. Without this basic right and freedom democracy is a sham and a delusion. There can be no democracy without community, and the essence of community is neighbourliness, which is the outcome of mutual service, the work contributions of people who are free to exercise their souls in creative labour. . . .

"The world we seek cannot come by way of power; it must be built up slowly, bit by bit, from the very bottom, by men and women of courage, vision, and understanding. Progress will be slow because the vision behind the venture will not for some time appeal to the mass mind trained to think and act in terms of mass production, power, and money values. That mind will tend to work underground for revolution when democracy reaches an impasse, or to accept whatever limitations a totalitarian regime may impose, in return for economic security.



"The mind of the industrialized robot suffers an almost complete blackout when it comes to the freedoms and responsibilities of a human person, and it will not easily be quickened into a realization of what has happened to it. The slow plodding of basic reconstruction, which is primarily human rehabilitation, is the only alternative to the futile conflict of power politics. . . .

"An English village prior to the Industrial Revolution and the Enclosures Acts enjoyed a greater measure of economic independence and democratic power than do the industrial workers of today. . . . Villages were largely self-supporting, while a cluster of villages around a market town was almost completely so. Neighbourliness evened out their economy. The sharing and exchange of produce was a gentle art which not only filled up the niches of want, but spread good will and bound the people together into a real community. Such a village was a veritable economic stronghold, and as vital an embodiment of democracy as we are likely to see for a very long time.

"What comparable roots has the industrial worker of today? None whatever. He has neither stage nor status in the economic fabric by which he gains his bread. He can be turned out of his job any day, and when that happens he is stranded and helpless. . . .

"In many respects the unit of the new society will be the village, but in order to achieve a large measure of local self-sufficiency, which is highly desirable, the village will tend to become merged in a region, particularly with respect to the working out of its economy, its 'imports' and 'exports.' I believe it is in regionalism that man is destined to realize his maximum freedom.

"Regionalism has indeed become an urgent necessity, an indispensable condition of achieving and maintaining individual freedom and human society."—Wilfred Wellock. *A Mechanistic or a Human Society?*

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"If civilization is to survive, the young people must achieve a sense of the continuity of life; they must realize that the individual is only a link in an endless chain that reaches back through the geologic ages. I would that the rural youth could see in front of them the opportunity to build not an urban but a new rural civilization—a civilization founded not on selfishness but on brotherly affection, in which the economic objective is to produce sufficient for everyone while conserving the natural resources, and in which the social objective is service rather than vanity."—O. E. Baker, in the *Christian Rural Fellowship Bulletin*, December 1941).

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"Social life needs the leaven of certain great principles that Fellowship experience proves to be true, however extreme and impracticable they may seem to men of the world. Chief among these would be the claim that there can be no conflict of true interests or of legitimate ambitions."—From *Fellowship Principles and Practice*, by a Fellowship Group, edited by Malcolm Spencer and H. S. Hewish (London, Allen & Unwin, 1930).

## EDUCATION FOR COMMUNITY

*News and Information*

*on Residential Adult Education and the People's College*

Edited by GRISCOM and JANE MORGAN

### THE PROPOSED INTERNATIONAL INSTITUTE IN DENMARK

Excerpts from a prospectus received from C. Arild Olsen

When Denmark was occupied by the Germans, Mr. Peter Manniche, Principal of the International People's College at Elsinore, anticipating the educational reconstruction that would follow an Allied victory, made plans for Denmark's contribution. It was evident from the beginning that extensive re-education would be necessary in the lands which the Germans overran, especially for those young adolescents who were not looking forward to a university career.

As an experiment, Mr. Manniche envisioned a scheme of adolescent education which would include agriculture and home economics as well as general school subjects. He obtained about 100 acres of farm land with some buildings in which he established a residential school for Danish boys and girls from 14 to 18 years of age. Mr. Manniche perceived the possibility of creating an International Institute which would include the new Junior School, the International People's College and the summer courses usually given at the College in Elsinore. As at present, the work is to be international and entirely disassociated from any political or philosophical group.

Mr. Manniche then solicited the help of Danes: and Cai Hegermann Lindencrone, Chairman of the International People's College and vice-president of the World Association for Adult Education, was appointed the Chairman of the group. Another member was Jorgen Jorgenson, who was for many years Minister of Education. He is the leader of the Danish Radical party, whose political milieu is in the small holders of Denmark. Himself a farmer, Mr. Jorgensen is known for his marked Grundtvigian sympathies. He is suggested as Chairman of the Danish branch of the internationally composed Board of Representatives, which is to be the highest authority of the Institute and the administrator of its funds.

The third member of the group, Mr. Kr. Bording, belongs to the Social Democratic Party that has its political strength among the town workers and the (comparatively few) agricultural laborers in Denmark. Like some other leaders of the Social Democratic Party, he was a student of a Danish folk high school and was much influenced by this environment.

Mr. Manniche served as secretary of the Committee. Mr. Novrup, as the supervising authority of the International College could not be a member, though he strongly sympathizes with its aims.

The plan, as evolved, was sent to Clarence Pickett, Executive Secretary of the American Friends Service Committee, and to other friends of the school. Their opinion was that Mr. Manniche should come over to the U.S.A. himself

and get in touch with persons who were likely to support the scheme. Before this could be done, the aid of leading figures in Denmark, Sweden, and Norway was secured. . . .

Sponsored by the Danish Foreign Minister, Christmas Moller, and Sir Stafford Cripps, now President of the Board of Trade, Mr. Manniche flew to England on July 5th. Sir Stafford Cripps was in full sympathy with the project and promised to become Chairman of the British section. . . . Mrs. Eleanor Roosevelt, Dr. Stephen Duggan, Dr. Henry Goddard Leach, Clarence Pickett, Dr. Leland Rex Robinson, M. L. Wilson, Henry Wallace, and Dr. George Zook have already promised to become members of the American section of the Committee.

Denmark, a small country remarkable for its tolerance, lying between the eastern and western bastions of Europe, is peculiarly suitable as a locale for such a project as the International Institute. With its production channels ready to open soon after the war, with its folk high school tradition and its co-operative movement embracing 90% of its farmers. Denmark may well develop the International Institute into a real center of Christian and humanitarian thought and action. Grundtvig's emphasis on Christian fellowship gave the Danish Folk High Schools a religious character which transcends sectarian theologies. That character, the Committee and all the Scandinavian Board Members will strive to carry over into the proposed International Institute, and it will make its appeal to those persons in the western countries who recognize the danger of permitting expediency for individual class, nation, or race to sweep away all concern for eternal religious and ethical principles. •

The Institute will be located at Elsinore near the present International People's College. The students will have an opportunity of visiting Sweden and Norway. The three Scandinavian countries show certain happy features of a democratic environment: in Sweden, successful housing schemes and social legislation; a happy relationship between employers' and employees' organizations; and in Norway, a successful co-operative milk supply to the towns, and fishermen's co-operation. In all three countries social legislation is based on collaboration between the State and private enterprise. Distribution of income is more equitable than in most other countries.

The fate of Europe lies in the hands of boys and girls who are old enough to benefit from a reorientation of education, and yet young enough not to have been harmed by the educational losses of the war years. The immediate need of Europe is a generation that can feed itself and sustain life without sacrificing the cultural achievements of the race. The Institute therefore proposes to undertake the following immediate tasks:

(1) The training of students in international courses for prospective relief workers and leaders of youth movements. These courses would include: (a) Instruction in the economic, social, political, and cultural condition of the war-stricken countries. (b) Courses in social conditions in Denmark and the other Scandinavian countries, with special reference to land legislation, economic

aspects of agriculture, the folk high school, co-operation, and social legislation. (c) Elective courses in English, German, French, Russian, Danish, and possibly other languages.

(2) General education combined with training in the practical arts of agriculture and home-making for boys and girls from 16 to 18.

This course is essential for young people from the war-stricken countries, and will be of value to students from all countries.

The course will include five or six months' instruction in the Danish language. It will be followed by an apprenticeship on Danish farms, selected by associations of Danish farmers, and further education at a Danish agricultural school or folk high school (five months' general course or six months' technical course).

The effect on young people of several years' residence and *work* in a democratic and international environment is likely to make such a lasting impression that they will be free from the danger of narrow nationalism. And—as former folk high school students in Denmark built up the co-operative movement there—they may be able to build up co-operative enterprises in their own countries.

(3) The International People's College, which has been in existence since 1921, and will be a part of the proposed institute, will continue to give courses in modern languages and international relations *for students over 18 years of age*. The college can now accommodate 120 students and has a permanent teaching staff of two Danish, one Swedish, one English, and one German. The practice of inviting guest teachers from other countries will be maintained and extended.

The main idea of the college is that students from different countries living and studying together develop that human internationalism, which is the condition of a healthy and durable economic internationalism. The student body was international until occupation. More than 30 different nations have been represented on its five months' and three months' courses, or fortnight's vacation courses.

Financial support is needed. Both the college and the school will be liberally supported by the Danish State so that the cost of board, room, and tuition can be held to \$125 for a five months' course and \$100 for a three months' course at the Junior School and \$100 for a three months' course at the college. Short-term courses of three weeks will cost about \$35.

The funds now being solicited will be used to complete the purchase of the site, the erection of a building for the Institute, and for scholarships to the College and Junior School. A plan has already been drawn by Professor Steen Eiler Rasmussen, well-known Danish architect. The proposed plan contemplates the necessary school offices and student rooms, and an auditorium which will seat 550 persons. At different times of the year, according to the school terms, these buildings will be used by the International Institute, the International People's College, the Junior School, the Summer Courses of the Danish Teachers College International Conference of Scientists (arranged by Professor N. Bohr), and, as it

is hoped, a "Danish Folk High School for Austrian Youth Leaders" planned by Austrian-born Joseph Simon, adopted son of a former Danish Cabinet Minister, and now an American citizen in the employ of the American Legation in Copenhagen. In Denmark about \$50,000 has already been invested for the site and building; \$140,000 is still needed, besides \$40,000 annually for scholarships. To make the plan possible at least one-half of these amounts should be raised in the United States of America. Anyone wishing to contribute to this enterprise may send his check directly to Peter Manniche, Elsinore, Denmark.

[Space does not permit mention of all the names of Swedish, Norwegian, and British sponsors of the project, nor can we give full details of the organization of the school, but such information will be gladly supplied to persons interested. Address Griscom Morgan, Yellow Springs, Ohio.]

"Denmark, Land of Family Farms" is the title of an article by Elizabeth R. Hooker in the Summer 1945 *Land Policy Review*. Farms and small holdings range from six acres up to a few of 250 acres, though relatively few are larger than 70 acres. The prosperity which has developed from the Danish way of life with its people's colleges, co-operatives, social legislation, and small land ownership, is a common story. In the concluding section of the article we read: "Intelligent, articulate family farmers, organized to seek common objectives, and accustomed to political activity, render it impossible for the native government of Denmark to be other than democratic." No other war-occupied country so fully preserved its own way of life.

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#### NEWS FROM PEOPLE'S COLLEGE LEADERS

Enok Mortensen, of Tyler, Minnesota, writes that he and his associates are planning to reopen Danebod Folk School, accommodating it to modern American needs. We shall give more details about this project in the next issue of *Community Service News*.

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In a recent letter, C. Arild Olsen writes: "I expect to leave the FSA and the adult education work in which I have been engaged. I have accepted a civilian appointment to the Allied Control Staff in Germany as Chief of the Evangelical Unit in the Educational and Religious Affairs Division. The Evangelical Unit will be concerned with the religious affairs of the major Protestant groups in Germany. Its functions will relate to the co-ordination of policies and procedures re religious affairs with the other occupying nations for all of Germany and to administration within the U.S. zone. The task we face is one of reconstruction, a pacific activity in which, I trust, I can serve wholeheartedly. I believe that at the heart of reconstruction and rehabilitation lies the need for a new mind and a new heart. I have been encouraged to believe that the principles and ideals which I cherish will be accepted as essential to the regeneration of personal, community, and national life. . . . It is expected that I will also have the opportunity to render assistance in re-establishment of the co-operatives of Germany."

## THE PEOPLE'S COLLEGE MOVEMENT IN CANADA

Canada has been making real headway with the People's College movement. In particular, two Canadian developments are worth watching: In Ontario, David Smith's Simcoe County organization, the Community Life Training Institute, had this year its second successful one-week session, and is planning a full-scale People's College. The Institutes have had remarkable success in inspiring and giving vision and hope to the leaders of Simcoe County communities. The Institute's continuing program of monthly community meetings followed by neighborhood discussion groups has had the co-operation of the Ontario department of Agriculture and Education, and the Simcoe County Federation of Agriculture. The fundamental principles of the proposed enlargement of this program would be that young people attending this People's College be sufficiently mature to benefit from the study, that the emphasis should be on moral and cultural rather than on technical subjects, that the college be residential and non-academic, and that great emphasis be placed on the quality of mind and spirit of the leaders of the school.

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Manitoba's folk schools are sponsored by the Manitoba Federation of Agriculture. For a week or ten days, young people of 16 years or over may share in the comradeship of working, studying, and playing together. Courses studied are Co-operation, Public Speaking, Credit Unions, Soil Conservation, Health, Recreation, and Leadership Technique, as well as many other subjects of interest and value. Classes take the form of study groups with all participating in the discussion. Students are generally billeted in the homes of the neighborhood, but meals are served at the school. These are prepared by the "Folk School Mother," with the assistance of the students, who take turns in performing the various duties. A fee of \$1.00 per day provides excellent food and lodging for those attending, and any additional expense is borne by the organization.

The big event of the school is the Neighborhood Night held usually on the last evening. This is really a gala occasion, and all the people in the community are invited.

A folk school is unlike any other kind of school. It creates in the young people attending an enthusiasm for learning, provides them with the actual experience of living together co-operatively, and sends them home with a vision of the great possibilities that lie within their reach.

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"Every form of education for a better social order is to be welcomed. But our own experience of community teaches us that community is in itself the most thoroughgoing education yet discovered. For community provides not only theories of a better social order; it provides also a situation in which training for the *practice* of those theories is inherent in every detail of the group-living pattern."—*The Communitist*, May 1945.

## COMMUNITY ORGANIZATION

### STRENGTHENING RURAL COMMUNITIES

"Farm people cannot build strong communities alone; village and small-town people cannot do it alone; together they can.

"Rural communities of tomorrow must include both country areas and villages or small towns, and they should be large enough and strong enough to maintain high schools.

"Some open-country neighborhoods with their own schools, churches, and clubs are still very active. They should be encouraged; there is much good that they can do. However, farmers are mingling much more freely than in pioneer days with villagers and small-town people in stores, banks, local industries, schools, churches, and social organizations.

"Villages and small towns cannot thrive apart from their country surroundings even though they are separately incorporated and have their own schools, churches, libraries, or parks. They are already the 'cross-roads' for rural life and agriculture; they should become active rural community centers.

"But not every hamlet or village can become the center for a rural community. It may not be large enough or have enough country people in its vicinity to be able to provide the needed facilities for education, health, religion, and recreation. It must then join with some larger community, do its part but not attempt to 'go it alone.' Important readjustments will have to be made, especially among many small villages and towns, if this situation is to be met successfully.

"Therefore, as a measure of size and strength, a rural (town-country) community should be large enough and strong enough to provide not only elementary but also secondary education as well as some adult education for all of its people. Other services for health, religion, and recreation can then be closely related to this central service of education in rural community development.

"Experience indicates that community strength is created most readily when individuals and groups face some critical situation together. This process of actually determining what should be done and then doing it, welds the various interests into a unity which can be achieved in no other way. It often makes a rural community aware of its own identity."

This introduction to a 24-page circular (No. 353, January 1945) of the College of Agriculture, University of Wisconsin, Madison, is followed by a discussion of health, religious interests, recreation, and community action.

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"Leadership in community organization must keep its program at least 'one step' in advance of the democratic process. . . . Democracy needs, most of all, creative leadership; it must be constantly making proposals which lead the community along the road to idealism. The delicate task is to keep these ideals the 'one step' ahead, while delegating the practical responsibilities to those whose 'feet are on the earth.'"—E. C. Lindeman, *The Community*.

## FARM AND TOWN IN SOUTH DAKOTA

How farm life is more and more related to the small town is illustrated in a report of the South Dakota High School Education Commission:

"Under South Dakota conditions, it now seems well established that all school districts should include both town and country areas on a natural community basis. The two main reasons are obvious. First, some 98 per cent of the school districts in the state need more enrollment to make their school or schools most successful. Second, the complete service community is no longer thought of as being exclusively either town or country. The complete community is a natural unit or area which consists of trade and institutional service located in and operating from a town as a concentrated population center. In this day of specialization, the farmer devotes his entire time to the production of certain agricultural products that he can grow most profitably in wide-open spaces. He, therefore, must depend on the town for those other specialized commercial and institutional services that he does not have time to supply for himself and family. By commercial services we refer to such broad categories as manufacturing, wholesale and retail merchandising, financing agencies, transportation and communication agencies, and many others. Among the technical and social institutional services usually located in town are health facilities, religious groups, schools of various types, libraries, etc.

"At one time the farm population maintained many of these services in the open country. Many of the older pioneer settlers remember distinctly the early country post office, the blacksmith shop, the country store, the country school, the country church, and occasionally a town hall, which was the common meeting place of many social groups. Today, however, most of these open country economic and social services, outside of farm production itself, have moved into town. . . . In a recent study covering 16,614 farm families distributed over 14 counties in eastern South Dakota, it was found that 65% of the families attended church in town, 21% in the open country, and 14% attended no church.

"A less rapid change has taken place in the country schools. . . . The trend in both institutions, however, is unmistakably in the direction of moving away from neighborhoods to natural community centers."

The prevailing neglect of the small town in America reacts against the farm population as well.

This report is clearly written and well organized, and is strikingly free from academic jargon.

"In the past Iowa farmers have tended to organize their activities outside and independent of the towns while townspeople have tended to accept little responsibility beyond the incorporated limits. Wartime activities have tended to break down town-country barriers in the farm labor and victory garden programs, in bond buying and in support of the Red Cross and other similar programs. The rural community of the future will be increasingly a town-country joint responsibility."—Ray E. Wakeley.



## NATURAL NEIGHBORHOODS

"One of the most remarkable advances ever made in North Carolina's agricultural history has been going on during the past four years so quietly that few people yet realize its far-reaching importance.

"Under the leadership of the State College Agricultural Extension Service, with the co-operation of other field agencies of the USDA, the following important steps have been taken:

"1. Definite workable, natural neighborhood and community lines have been established and are being used as a basis for grouping farm people to carry out agricultural programs in place of old, untenable township lines.

"2. In each neighborhood, voluntary leaders have been chosen by their neighbors who enable rural people to work together more effectively than ever before.

"There are some 30,000 of these leaders in 6,000 neighborhoods, grouped into 1,200 natural communities in North Carolina. The system is an amazing advance in rural democracy, since for the first time a well-defined basis exists for getting farm men and women together with their county farm and home agents to discuss, formulate and guide agricultural programs in ways that make them most effective.

"The organization is set up on the basis of natural neighborhoods which the farm people themselves defined. Anyone who has ever lived in the country can pretty well draw a line around the people he considers to be his neighbors. They are the families, usually from 15 to 40, who help each other shuck corn, thresh wheat, kill hogs, borrow from each other, exchange farm tools and usually attend the same church.

"For a long time about the only rural boundaries in North Carolina were the so-called township lines. But it has long been recognized that these did not at all indicate the natural neighborhood and community groupings. So it was decided to find out the true functioning neighborhood. This meant locating and grouping together the people who visited, attended or patronized the same schools, stores, churches, etc. Neighborhoods were thus marked off by a selected group of farm men and women in all of the 100 North Carolina counties. Then the people in each neighborhood got together and selected or elected a neighborhood leader to help them in all agricultural affairs.

"These almost 30,000 leaders represent every nook and corner of North Carolina. They have accepted the responsibility of helping to guide the agricultural interest of their neighborhoods and counties. They are unselfish volunteers and are those in whom the local people have confidence."—From *Where We Live*, published by the United War Fund of North Carolina, Edward A. Conover, Editor, 206 Capital Club Building, Raleigh, North Carolina.

## AGRICULTURE

### MAN'S RELATION TO THE LAND

A statement by Msgr. L. G. Ligutti, Dr. Benson L. Landis, and Dr. Gabriel Davidson, signed by an imposing list of Protestant, Catholic, and Jewish leaders, is published by the Committee on Town and Country of the Federal Council of Churches. The following "suggested methods for the practical application of the declared principles on land policy" is about the best statement of the kind we have seen:

- "1. Make use of the land an integral part of socio-economic planning.
- "2. Insist that education for land stewardship and the productive home be outstanding features of rural education.
- "3. Emphasize a special program of enlistment and training in secondary, liberal arts, technical and professional schools for professional service to the rural community.
- "4. Make the family-type farm operated by the owner a major objective of legislation and planning.
- "5. Reform the system of taxing land and improvements so as to facilitate access to natural resources, security of tenure, and proper land use.
- "6. Revise land sale and rental contracts, mortgage obligations, and other debt instruments so that no loss of ownership or insecurity of tenure be possible except through negligence or injustice on the part of the farmer-operator.
- "7. Discourage large land holdings as undemocratic and unsocial.
- "8. Where large-scale production is necessary and advisable, encourage the use of co-operative techniques with local ownership and management.
- "9. At all times encourage co-operatives as a means of intellectual, moral and material advancement.
- "10. Where and when large-scale industrialized farming exists and requires employment of seasonal or year-round labor, demand for such labor group a living family wage, decent housing conditions, and collective bargaining.
- "11. Urge that wages and housing for the laborer on the small farms be decent and just. (Low wages and poor housing for the farm laborer tend to lower the reward and standards of living of the family-type farmer, bringing his own family labor into competition with the poorly paid hired hand.)
- "12. Extend social security provisions, particularly health, old age and survivors' insurance, to farm people and other rural dwellers.
- "13. Develop locally owned and controlled business and industry in rural communities.
- "14. Encourage development of the 'one foot on soil and one foot in city' type of living as greatly advantageous to the family when adequate cash income is secured from work in industry or commerce.

"15. Make land settlement possible for returned soldiers and displaced war workers through proper financial and educational planning, provided qualified people so desire and sound arrangements can be made."

#### THE FUTURE OF FARMING: AN OPTIMISTIC VIEW

"The number of improved, *cultivated acres* in the United States has not increased materially for 25 years. Not quite 500 million acres are devoted to crops and improved pastures each year. . . .

"Despite all better methods and improved varieties, *average crop yields per acre have not changed* materially in 50 years. . . .

"Each year brings the United States a million and a half more mouths to feed. Population increase since 1920 has been about 35 million. By the end of another quarter-century between 25 and 40 million more people will be here to be provided for. Production from three acres is required now for each consumer.

"Nearly 20 million fewer horses and mules now remain to be fed than we once had. Most of this disappearance took place since the first World War, during a time when loss of the horse-mule feed market aggravated farmers' other troubles. Only about 12 million horses and mules are left. This experience can not be repeated to the same degree nor at the same rate, even if the last mule dies. (*Note: The horse-mule decrease and the population increase since 1920 roughly offset one another in product consumption; acres that once fed horses feed the additional people.*) . . .

"More farm materials each year will be salable for chemurgic (non-food) uses. Certainly our production ought to be used, not feared."—Wheeler McMillen in *Farm Journal*, October 1945.

#### THE FUTURE OF FARMING: PESSIMISTIC VIEWS

The *Progressive Farmer* for November 1945, has the following note, which is interesting in view of the fact that about a quarter of all American farms are cotton farms: "Hard times—harder than ever—are in store for cotton if rayon grows as fast and as much as some of its supporters predict. Twice as many rayon plants will be needed to meet the demands for rayon products, they claim. By the time rayon quits taking U.S. markets that once belonged to cotton, these rayon people say only 4,000,000 to 5,000,000 bales of cotton a year will be needed" (half the recent American production).

According to the *Farm Journal*, with prospect of intensive foreign competition American sugar beet growers are working out changes in cultivation that in five years may cut in two the labor required for raising sugar beets. The importation of Mexican labor for beet raising may become as obsolete as the labor gangs which formerly followed the wheat harvest of the West. American beet farming requires a steadily decreasing number of workers.

## LARGE-SCALE CO-OPERATIVE FARMING

"Industrialized Agriculture" is a leaflet issued by the United Farmers of Canada, Saskatchewan Section, Regina, Saskatchewan. The conditions existing and the methods proposed are very different from those met with in the industrialized East, as the following extracts illustrate:

"Previous to the war, European nations expanded their wheat production to a point where they no longer needed our products. This was due to two things: (1) Self-sufficiency of each nation. (2) The cost of our wheat was too high.

"We were left with enormous carryovers that drove the price of grain so low the average farmer could not continue. . . . Now we have a situation where if we raise the price of wheat, so that the half-section farmer can stay in business, we would be above the value of wheat on the world market. Therefore, being governed by world prices, the only answer is to lower production costs. A partial solution has developed during the war. Quite a number of the younger folk have joined the Armed Services, or migrated to other provinces to work in factories. The farmer and his wife, now getting on in years and finding the load too heavy for them alone, are selling out to their neighbor and retiring in the towns. The neighbor, in turn, can work the additional land with a little more, or larger machines, and make farming pay. He can and will survive much longer than the smaller farmer when prices return to 'normal.'

"In the meantime our rural population is becoming alarmingly low. Rural schools have to close because of lack of students. Medical assistance is out of the question in sparsely populated districts. Community life is a thing of the past and modernizing of farms rendered very difficult if not impossible. . . .

"*Purposes of a Plan*—As we have found, in our study of the past, we have five major reasons for establishing a plan to make rural Saskatchewan more stable and attractive:

"1. *As a Rehabilitation Program*—Saskatchewan has suffered tremendously by the migration of young people to war industries in other Provinces, and to the Armed Forces. It will not be easy to attract them back to conditions that warranted their leaving. Some plan must be devised to attract their imagination and enthusiasm.

"2. *To Raise the Farm Living Standard*—We cannot raise the price of farm products, or even retain their present level, without unbalancing our whole National economy and seriously disturbing international relations. But we can lower production costs by employing the long established principle of industry—grouping together and specializing: (a) Processing or semi-processing of farm products will automatically increase farm income. (b) Elimination of waste by utilizing all materials, effort, time and land, through research will make considerable difference in returns. (c) Collective use of machinery, and most modern equipment for each job, will reduce costs of operation. (d) Collective purchasing of all requirements constitutes a major saving that will be reflected in production costs.

"3. *To Modernize Saskatchewan Farms*—Electrification of rural homes is probably the first logical step in the modernizing of farms. Investigations have shown that this is going to be an expensive venture; both installation charges and transmission line costs are high. Where farms are so widely scattered, and lines must be run down every side road, the upkeep expense will be terrific. It is very doubtful if rural Saskatchewan can afford such individual 'luxury.' Living in a group, where one line and one transformer will serve many, and using vast amounts of current for processing machines, etc., the cost per kilowatt hour, would be comparable to urban centers. Running water, with fully modern homes, is within easy reach of every group, and central heating not impossible.

"4. *To Raise the Rural Education Level*—Our present small school districts are hopelessly inadequate. Many are in locations that just cannot afford to pay a reasonable salary to a teacher, to say nothing of modern educational facilities. They are usually some distance from the pupils, causing inconvenience and indifference.

"The collective farm presents a completely different picture. A large modern school must be included, and adult education encouraged. Special training in the various lines of endeavor is essential, and every adult should know how to manage the whole enterprise. Vocational training would be part of the workshop duties (an occupation at which the older tradesmen would excel). Education would be much more effective, and much cheaper; there is no comparison with today's standard. The University of Saskatchewan can play a very important role in this department.

"5. *To Provide Rural Medical Facilities*—The collective farm could not afford its own physician and surgeon, but it could supply medical assistance in the form of a miniature hospital with a registered nurse in charge, which is quite a departure from existing conditions. When two or more farms are established close together a resident doctor could be employed. Until such time, a contract with an outside doctor and urban hospital would answer.

#### *Industrialized Farm Plan*

"1. Sell 150 shares at \$2,000 each, one to each family head of 150 families. 2. Secure a block of land (36 sections as a tentative figure). 3. Move all buildings to center. Build modern buildings, with due consideration for water and drainage. 4. Select manager from shareholder group. 5. Divide project into departments and select department managers. 6. Divide departments into sections and select qualified foremen. 7. Secure most modern equipment. Electrify the unit. 8. Build modern school and hospital. 9. Set up Constitution and By-Laws. 10. Educate shareholders as potential managers of this or other units."

*Scientific Monthly* for May 1945, has an article by William A. Albrecht, "Discrimination in Food Selection by Animals," describing observations of the natural taste of wild and domestic animals for growth from fertilized and

unfertilized soil. This should be interesting reading for those persons who condemn the use of fertilizer.

"Community demonstration forests are becoming popular with farm boys and girls throughout the South. Future Farmers and 4-H Club members especially are gaining new knowledge about good forestry practices by study and actual practice in a community forest under direction of vo-ag teachers and 4-H Club leaders. . . . Here are the chief steps:

"1. *Get community leaders together*—club leaders, teachers, farmers, businessmen—discuss advantages, and appoint a committee to seek public-spirited men who might like to create a memorial by donating land or money for a suitable site.

"2. *After site is acquired* the committee should ask the Forest Service to develop a plan for management, recreational, or other uses of the forest.

"3. *Then the plan is ready* to be carried out as Future Farmers, 4-H Club members, Boy Scouts, church or other community groups 'learn by doing' each forestry job properly under the instruction and supervision of a teacher or young people's or adult leader.

"4. *As demonstration progresses*, others may be invited to visit and observe or join in to learn about forest work. Full publicity should extend forestry knowledge to the public concerning development of the forests, possibly with appropriate tours and demonstrations.

"Besides serving as a practical demonstration for training students to plant, propagate, and care for trees and wildlife for use on their home farms, it may be desirable to dedicate the forest as a living memorial to veterans of World War II from the community. What finer memorial could one imagine than a fine, nicely kept, growing forest of beautiful trees!—*The Progressive Farmer*, November 1945.

#### COLUMBIA BASIN FARMING

Preparatory to the development of Columbia Basin farm lands lying below Grand Coulee Dam, the Department of the Interior has issued *Columbia Basin Joint Investigations: Problem 2, Types of Farming* (320 pages, Government Printing Office, Washington 25, D.C., 75¢).

This is a report on types of land, probable yield per acre of various crops, cost of establishing a farm, and prospective budgets of expenses and income for various types. The report goes into great detail, as, for instance, including bills of lumber for houses, barns, and sheds. Not only is this a thorough-going study of Columbia Basin farming possibilities by an imposing staff of investigators, but in many respects it constitutes a textbook for irrigation farming.

*Better Farm Leases.* How to make a farm lease serve alike the interests of owner and tenant, and to encourage soil conservation, is a subject of steadily growing interest. Farmers' Bulletin No. 1969 (41 pages, June 1945), with the foregoing title, deals with this subject.

## COMMUNITY OVERSEAS

### THE BRUDERHOF COMMUNITIES OF PARAGUAY

A leaflet, "A Way Into The Future," by World Goodwill Press (Saline, Michigan, 10¢; copies available from Community Service, Inc.), tells of the program and outlook of the Bruderhof communities of Paraguay. The following extracts give an idea of the spirit and methods of these communities:

"The obstacles which stand in the way of men becoming such brothers can be overcome in no other way than through the spiritual structure of working brotherhood. Community work originates in spirit alone. To want to bring about something similar by imitative effort or even by violence can produce only hateful, lying caricatures. On the way of compulsion everything remains dead.

"Completely voluntary alliances of working people, who neither know nor claim anything self-willed or isolated, private or privileged, thus become guides to the final ultimate unity of all men. The will which lives for the kingdom of peace of all men is the brotherly spirit of work of complete community. Work as spirit and spirit as work is the fundamental character of the future of peace which is awaiting mankind. Community in activity for the whole is the cause of the future. Work as joy in the living presence of all fellow-workers is the only possibility of living in community. But such a joy is only possible where men live, even while doing the most prosaic work, in dedication to the future. Community can only be in that place where men know that everything bodily and earthly is dedicated to the ultimate future. . . .

"We love physical work, and not less, all mental activity. For this reason we love the whole of humanity, its history, its nations and not less its lands and villages. We love them because they are destined for peace. For this reason we love the work of men and of the hands, especially art and craft work in which the spirit guides the hand."

"Of the approximately four hundred people, drawn together out of many nations, living in community at the two Bruderhof communities here in Primavera some are single, some are in families, some are the children of the latter, and some are children who are here without their parents. The needs of all are supplied from one common purse, insofar as it is possible to realize what is necessary to life and work. Within the Bruderhof there are no money transactions. We have no rate of wages. Here there are no employers and also no employees, as understood by the capitalistic economic order. . . .

"All fellow-workers at the Bruderhof receive only the most simple livelihood, without any being able to claim more than this. Only in this way has it been possible during the 24 years of our existence as a community to accept children from unfavorable conditions completely into our house and there bring them up, care for them and teach them, and then provide them with a further training at the cost of the Bruderhof. . . .

"The size of the land upon which the two Bruderhof communities are situated is 7,820 hectares (19,550 acres). Part of it is steppe, part forest, and only a small part is cultivated as garden and arable-land. Two thousand head of cattle and 136 horses graze on the steppe. A small herd of milk cows supply the milk requirements. A sawmill is worked at each Bruderhof. Apart from this various crafts are carried on such as cart-making and smithery, joinery and house-carpentry; an art workshop with a turnery which is periodically in use, book-binding, cobbling, saddle-making and tailoring. Two hundred and four children are being brought up, cared for, taught and educated by our own trained fellow-workers. . . .

"The rest of the women and girls of the common life are engaged in house-work, in the kitchen and laundry, in the sewing room, in poultry rearing, and part time in the garden and office.

"A most important task upon which several members of the community are engaged is our medical work; for we have doctors and nurses among us, and a small hospital has been built which is doing a much needed service to our neighbors here. . . .

"We can best get to know one another in work. But, also at our meals, which are taken in common, a genuine experience of fellowship is often given us. Evenings, also, spent in free talks and very close intercourse are our greatest delight. . . .

"From our fellow-workers and guests, however, we do not expect in the first weeks of their stay such a binding decision for the whole of their lives. . . . We wish very much that in the case of each guest after some time either an attitude of point-blank rejection or of clear agreement should make itself felt. Both would be fruitful. For this reason our door is open for all our guests and friends—not only that they may enter, but that they may also go out.

"It is always a great joy when people find their way to us, whether in Asuncion or Primavera. We would be glad if we were permitted to set up the common life with very many people of the same trend of thought, for this life lets humanity, which today is so cleft and torn, catch a glimpse of the goal of unity." Menno Klassen leaves shortly on behalf of the Mennonite Service Committee, to help these communities profit by the "good neighbor" farm experiment station given to Paraguay by the U.S.

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"And this is the law of the world which we the people have discovered for ourselves! Give us strong, permanently satisfying daily life, give us daily opportunity for growth through activity we ourselves have chosen. help us each day to have freedom to do the things that belong to complete manhood—do this and most other things shall be added unto us."—Howard Braucher, in *Recreation*, September 1945.



## VILLAGE INSTITUTES IN TURKEY

(Reprinted from *Agricultural Missions Notes*, April and July, 1945)

Village Institutes in Turkey represent a remarkable experiment in rural education for training rural teachers and pioneers on a large scale. Beginning with two institutes in 1938, there are now 18 in operation, with 16,400 boys and girls being trained to become village teachers and pioneers. These students are chosen from among the most promising children of various villages and given free education on the understanding that they will serve as rural teachers for a period of 10 years. Last year the Institute turned out 1,000 teachers and it is hoped to increase the graduates to 3,000 to 4,000 annually.

"The experiment has produced some amazing results. Many thousands of boys and girls coming from very different village environments are learning and working together with understanding and good will. The duration of the course is five years, but in the third year the student is assigned to the village to which he will later devote his energies. He studies the environment, gets in touch with the villagers, and sets out to gain their confidence. I will quote the case of Shakir Karatash, from the Institute of Arifiye. Shakir, the son of a poor peasant, one day read in a paper about the Village Institutes, and he decided to join the nearest one. He became a skilled constructor and metal worker. . . . His first job was to build a small reservoir and fountain to keep the water of a natural spring near the village clean, regularly running and convenient for filling jars. Then he planted fruit trees in the village and grafted the existing wild pear trees. He learned how to make better pottery and taught it to villagers. . . .

"The young men and women who train at the Institutes are filled with this pioneering spirit, and prepared to help build a new village institute or a school building in co-operation with the villagers. . . . After graduation the student is given sufficient land to establish a model farm, including a model nursery and a workshop, with the necessary implements and equipment. With only a small salary, he has to earn his living, act as a model producer, pioneer, and leader. . . ."

The above is condensed from an article, *Village Institutes in Turkey*, appearing in *The Colonial Review*, June 1945. The article appeared originally in "The Times Education Supplement."

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"To maintain and sustain a civilization, the people must have an overpowering objective or goal demanding their allegiance. It must be altruistic, looking beyond individual interests of today so that it partakes of a religious zeal or responsibility. Its complete fulfillment must always remain in the future, but at the same time it must consist of concrete projects and tasks which can be undertaken and carried on by the people, unfolding an inclusive objective."—W. C. Lowdermilk, in the *Christian Rural Fellowship Bulletin*, October 1939).

## VILLAGE REHABILITATION IN ENGLAND

"George Haynes, General Secretary of the National Council of Social Agencies in England, described graphically the efforts that are being made in England to raise the level of rural life in order to balance more equitably rural and urban standards of living. The high prices of agricultural products during the war have tended to raise rural standards. Unless unusual steps are taken, these gains are apt to be lost in the post-war period. He pointed out that the damages to urban life as a result of the war made it opportune to replan urban life and to develop an orderly decentralization of urban population. This carries with it, however, possibilities of maladjustments unless it is carefully planned for the benefit of both urban and rural communities.

"Mr. Haynes pointed out that the following policies indicate a determination on the part of both the community and the government to revive rural life: (1) The new educational law will provide better facilities and equipment for rural schools. (2) The sponsoring of parish councils will greatly enrich village life. (3) The development of community centers in the villages will provide a focal point for fostering social, recreational and religious activities in the villages. He is optimistic that these activities which have been started during the war will be continued in the postwar period. In this he feels there is real hope for better rural life in England."—American Friends Service Committee, *Social-Industrial Minutes*, May 4, 1945.

"It is indeed through service that the world is healed, and the change must come from below—from the hidden cells, the tender plants that push up, green and fresh, among the ruins. Many small community groups are going about humdrum tasks in town and country, suburbs and devastated areas. They appear everywhere—from Australia to the British Isles, from America to the waste lands of Europe. They are making valuable experiments in the art of living, in health and disease, in the science of healing both mind and body. It is good and inspiring to read of such groups, for they have life in them and life is infectious and will multiply."—*The Community Broadsheet*, Spring-Summer, 1945.

"Conflicts of interest and roots of bitterness are not cut out simply by cutting out private ownership. The roots strike deeper, and it is at these deeper levels of consciousness that community must begin if it is to have any survival value or prove to be more than the old set-up in an unfamiliar suit. The transformation of working practice will take shape as a result and not as a cause. It takes more than a technician to build community."—*The Community Broadsheet*, Spring-Summer, 1945.

"The real answer to war and conscription, the power that will never yield to or be conquered by them, is 'in little fellowships of the holy imagination which keep alive in men sensitivity to moral issues.'"—A. J. Muste, in *The Walden Round Robin*, June 1945.

## RECREATION

### LEISURE TIME VALUES

"The time spent in recreation influences the majority of people far more profoundly than that time spent in school or church. What a person does with the hours when he is free from the compulsions of work is a significant indicator of what sort of person he is and how he is apt to develop. In leisure time we make our own choices and character is formed by choices. Since recreation takes place under the conditions of freedom, it provides for the manifold expression of personality.

". . . Folk songs and games have grown out of the experiences of the common people. The folk arts have been preserved in the hearts and lives of humble folk. The experiencing of real joy is the high ideal of play. . . . A group of young people may appear to be merely playing together; in reality they may be learning to co-operate with each other, to help each other, to be tolerant of others' opinions, to be fair, to be genuine social beings. In this sense we may say that character values are by-products of play. These by-products are most likely to appear when the group is not consciously trying to develop them.

"Folk games are capable of taking individuals and welding them into a group. When playing these games the entire group is a unit and the success of the game depends upon the co-operation of all . . . it is essentially social. The reason for this is readily understood when one considers again that the origin of these games and dances was group play, not individual amusement."—Howard Carter, in *Community-Education News*, Pasadena, Calif.

### LITTLE WILDERNESSES

The leading article in *Recreation* for September 1945, is entitled "Where Can a Girl Climb a Tree?" by William T. Vanderlipp. The theme is that well-groomed parks leave something wanting for normal boys and girls. The author describes a tumble-down estate where he and his friends could ramble through the woods, or climb the old stone gateposts. "Then along came the Park Commission with its beautifiers and its landscape architects and all that, and virtually ruined the place. . . . They also purchased the 'Blue Jays.' This was a delightful piece of woods adjoining on the north, in which we could tramp all day and in season find dogwood, dogtooth violets, jack-in-the-pulpits, and many other lovely things. It was to the 'Blue Jays' that I used to go to get dogwood for crotches for my sling-shots. . . . Branch Brook, as I have indicated, was taken over by the Park Commission, and so the places we enjoyed so much have been laid waste. . . .

"Now this matter of climbing trees. It seems to me that it is one of the great adventures of a child. . . . To climb a tree with leaves is so much more fun than climbing jungle bars."

Many of our small towns have wild spots near by, which it would not cost much for the community to own. Such access to nature may mean more to children than expensive city playgrounds. Let us realize what we have, and use it.

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"Only if children—all children—find worlds which fire their imaginations and stretch their minds beyond their own activities, will we eventually have a people whose horizons reach farther than the juke box in the corner tavern, B movies, and the Sunday supplement—a people whose horizons are not narrowed by suspicion of the unfamiliar—the unfamiliar situation, the strange person, the new idea.—*Handbook for Children's Theatre*, Junior Leagues of America, Inc.

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The little book *Recreation*, by Lord Grey, which has been out of print for 20 years, has been republished by the National Recreation Association (315 Fourth Ave., New York 10, 60¢). It is one of the finest appreciations of out-of-door personal relaxation and recreation we have seen. We wish that copies could be in the hands of every young person who has sensitiveness to nature and natural beauty.

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"Problem 25" of the Columbia Basin Joint Investigations (U.S. Govt. Printing Office, Washington 25, D.C., 65 pp., 30¢) is on *Rural Recreational Areas*. This is a study and report on major recreation areas and possibilities in the Columbia Basin project. Illustrations add to the descriptions of sand dunes and lake-frontage.

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*Recreation* for October 1945, has a seven-page article entitled "Community Recreation Center Quiz," which in question-and-answer form is a sort of guide to establishing and operating a community recreation center.

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"Youth Centers" is the title of an illustrated 34-page bulletin by the Division of Recreation, Office of Community War Services, Federal Security Agency, Washington, D.C. (published in November, 1945). It discusses the history and present status and prospects of youth centers, gives a list of 303 of them, and ends with a bibliography of the subject.

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According to the July 1945. *Recreation*, in 1944 1245 communities reported spending \$38,790,623 for recreation, while 35,503 recreation leaders were employed, and 47,000 volunteer workers were used. About 475 communities administered recreation as a separate function, about 350 in conjunction with park commissions, about 190 through school administration, and 264 through city managers, departments of public works, etc. About 450 agencies had full-time, year-round leadership. This number of *Recreation* gives detailed statistics of each of the 1245 communities, from which one can learn the range of salaries paid, etc., for communities of different populations.

## CHURCH AND COMMUNITY

### THE CHURCH AND THE NEIGHBORHOOD

"Increasingly, we are coming to see that the *field* of the local church must be the whole neighborhood: That health, both physical and spiritual, is indivisible, that in economic well-being most of a neighborhood is interdependent, that 'community is to be desired embracing the whole neighborhood, shared in by Christian and non-Christian alike. . . .

"The Christian community, with all its members participating, should set up its program of activities for the whole neighborhood, co-operating with non-Christians in the programs non-Christians may set up for neighborhood welfare so far as these do not prejudice the Christian spirit, and accepting the co-operation of non-Christians in the enterprises of the church. . . .

"It must be remembered that each rural neighborhood is itself an interdependent part of its region and of the whole earth. Rural-urban relationships, the role of the farmer as a world citizen, his membership in the ecumenical church, his relationship with other races are thus all a part of the fabric of the rural neighborhood."—Arthur T. Mosher, in the *Christian Rural Fellowship Bulletin*, April 1945.

### THE CHURCH AND DEMOCRACY

"If there were no other reason, this one is sufficient to demand that the Protestant churches in rural communities shall find some basis upon which to unite their efforts in order to conserve the community basis for democracy. Wherever democracy is out or waning, there the church is in peril. The community, democracy, and the Christian church are a trio that will stand or fall together. Christianity is in peril today because of many forces that are operating against it, but at no point is it in greater danger than in our decaying democracy. In the United States our democratic heritage roots in the community basis of life that prevailed in the days of Washington and Jefferson. The Jeffersonian democratic ideal was the outgrowth of those relationships, including the sense of utter independence on the one hand and of social responsibility on the other hand, that were the natural experience of the simple rural community of that day. . . .

"There is no hope that democracy can be developed in our cities, because there is no community basis for city life. In the cities people are organized upon the basis of interests. Many of these interests are divisive, they are oftentimes conflicting interests, largely class interests. Even the church in the city is a class institution. This division is taking place also within the denominational structure of city churches. This has also taken place in some of the smaller towns, and is one of the most serious obstacles to the community spirit which is so essential for democratic organization and action. One of the most urgent needs at the present moment is a single front in religion, in order to preserve that basis for

democracy which is so essential for religion and the church."—Mark A. Dawber, in the *Christian Rural Fellowship Bulletin*, June 1945.

#### THE CHURCH AND THE HOME

"The highest reaches of Christian family life are developed in those homes where parents and children co-operate and share in common tasks, common recreation and common social and religious life. How infinitely greater the opportunities for such common life are in farming than in urban life needs no demonstration. The solidarity of the family is much more easily conserved in rural than in urban life. Through this common life children have the constant and varied contacts with their parents which develop understanding, mutual respect, and the finest opportunities for effective, informal education in character, morals, habits of industry and thrift, and religion. . . .

"Another spiritual value of rural life is the encouragement it gives to simple living. The Christian farmer does not find it difficult to fit into the proper relationship with material things. He finds the satisfaction of his elemental needs on the farm. His understanding of the processes by which food and other goods are produced gives him proper perspective. Simplicity becomes the pattern of his life. And if we are to be rural Christian folk, we will seek most earnestly to maintain the ideal of simplicity of speech, dress, furnishings of our homes, and expenditure for the things which make life comfortable."—Edward K. Ziegler, in the *Christian Rural Fellowship Bulletin*, December 1941.

"One has only to worship in some of these little stone Cotswold churches, to know beyond a doubt that the pulse of life once beat within these walls, giving bread to the hungry, water to those who were athirst, and inspiration for all man's daily toil. The beauty of the architecture of those days remains the symbol of a deep, abiding faith. 'And all that believed were together'—to that quality of fellowship the church must return. When speaking of the church it is not in terms of any particular denomination, but concerning the little groups of people in every corner of the earth, who have dedicated themselves to the rediscovery of Christian living, in our day and generation. They are the church, and their task is to find the first point of contact where the cell of good living can settle in, as it were, find nourishment, and begin to develop. It must take root first of all in their own hearts, to be shared with friends and neighbors through the fellowship of prayer and labor; seeking expression at length through the wider channels of village community (with all its many and varied interests) and from thence into the realm of national and international activity."—Mary Osborn, in *The Community Broadsheet*, Spring-Summer, 1945.

"The greatest value of the community is that it rises with the value of its constituents. We are challenged to become better men in a better community. —Lee D. Stern.

"Most *rural* programs, whether Christian or not, must depend upon volunteer leadership, for it is not possible for the variety of activities needed in a rural neighborhood to be conducted by professional workers. But there is a deeper necessity demanding that the Christian Movement be predominantly a lay movement. The Character of Christianity itself requires it."—Arthur E. Mosher, in the *Christian Rural Fellowship Bulletin*, April 1945.

"A church that aims to serve the entire neighborhood can in the rural areas mold and influence a neighborhood to its very core. And to maintain the integrity of a neighborhood is in itself a Christian achievement."—Charles M. McConnell, in the *Methodist Rural Fellowship Bulletin*, Fall, 1945.

"I believe that the 'cell' method of personal contact and permeation is the way that Christianity will progress today. The evangelistic preacher has less chance of success than he had in the past."—Leslie Palmer of Swindon, England, in *Friends Intelligencer*, July 14, 1945.

Brethren Service Committee's "Heifer Project Committee," Nappanee, Indiana, publishes a primer on "Heifers for Relief," to interest children and young people in the project of replacing the dairy cattle of devastated Europe. Several shiploads have been sent, and as money is available others will follow. Many children are raising calves for this purpose.

#### THE CHURCH AND RACE RELATIONS

"Frank S. Loescher, who has been making a special study at Fisk University the past year on the trends and significance of denominational race relations programs, reported that denominations usually accept the policy of segregation and race relations patterns that are current in the community. He reported that he had not found a single church where the pattern of integration has been adopted as a result of the activities of the church or that a church had any appreciable effect in changing the patterns of the community. He pointed out that the biggest race relations task of every denomination was the adoption of right race relations policies within the organization of the church. This applies to schools, colleges, hospitals, church organizations and the official headquarters of denominations. He emphasized that until the church has adopted a Christian policy towards race within its own organization, it is ill prepared to issue statements on race relations or to preach on the principles of human brotherhood. It is evident, as a result of this study, that the first task of the church is to put its own house in order."—American Friends Service Committee, *Social-Industrial Minutes*, May 4, 1945.

*Democracy for All*, a remarkably outspoken bulletin by Helen Parker Mudgett, aiming at the elimination of racial prejudice, has been issued by the General Extension Division, University of Minnesota, Minneapolis (50¢).

As a community textbook for a course in tolerance and democracy this is excellent.

## News and Activities of Community Service, Inc.

Community Service was co-sponsor of the second annual Conference on the Post-War American Community, held at Antioch College July 2-12, 1945, as part of the North Central Institute of International Relations. Those attending, as speakers and as students, came from a dozen states and Canada, their chief aim to study how to strengthen the small community and the primary group as the foundation of a good society. Among the topics studied were: the fellowship group, community education, the community council, the people's college, community leadership, and small community economics. The speakers were: Rev. Daniel MacCormack, of St. Francis Xavier University, Antigonish, Nova Scotia; David Smith, director, Community Life Training Institute, Barrie, Ontario; Harry W. Culbreth and Carl Hutchinson, of the Ohio Farm Bureau; J. D. Dawson, Harold Igo, and Jane Morgan, of Yellow Springs; Evelyn R. Hodgdon, of Oneonta (New York) State Teachers College; Ray E. Wakeley, of Iowa State Agricultural College; Arthur E. Morgan, of Community Service, Inc.; and David Sonquist, director, Circle Pines Center, Cloverdale, Michigan.

Digests were prepared of the lectures and round table discussions of the Conference, and may be secured from Community Service, Inc., for 25¢.

Following the conference at Antioch, Dr. and Mrs. Morgan conducted a series of community conferences in Indiana, Montana, North and South Dakota, Nebraska, and Iowa, with about forty meetings in sixteen communities, and with opportunity to interview local leaders and study community projects along the way. In October Dr. Morgan led a week's conference sponsored by the Community Life Training Institute of Simcoe County, Ontario, and also visited in Manitoba, where he talked on community at the annual meeting of the Manitoba Pool Elevators and at Altona. During the summer and fall he lectured on community topics in Pennsylvania, Indiana, and Ohio.

A major activity of Community Service, Inc., during the fall was the completion and publication of some of the results of the three-year study of small community industries and occupations. This has just been issued as a special 160-page number of *Community Service News* (September-October, 1945), under the title *A Business of My Own: Possibilities in Small Community Occupations and Industries*. An edition of 4000 copies was printed, and present demands will probably make a reprinting necessary during the next few months.

Plans for the winter months include renewed development of the Community Travelers Exchange proposed some time ago. This work should be completed in time to be of service to persons planning summer travel. As previously announced, the aim of the Exchange is to further acquaintance and interchange of ideas among community-minded people. A membership fee of \$3 a year will be charged, to defray expenses of correspondence and printing (a directory of members and outstanding community projects is to be issued).

The greater part of the work of Community Service, Inc., continues to be correspondence and conference on community problems and personal problems relating to community life.